

Excussisti mihi; mitte me, quæso. *Tit.* Bene vortat quod agis.

Tric. Oh! crepuère fores; aliud ex alio malum; pendeam nunc,

Nisi in ipso articulo prodit *Coryttia*; periit *Epilogus*.

Oh! salvus sum; *Cassio* est. *Cassio*, quid novi?

Cass. Quid? *Coryttia* tua nondum toto instruitur mundo suo.

Sed mox aderit. *Tric.* Mox? Quæso te, *Cassio*, I tu præ, ego te sequar è vestigio.

Cass. Propera verò. *Tric.* Nè dubites. Moxne aderit *Coryttia*?

Quicquid evenierit, *Epilogum* conficiam illico.

Epilogus.

Quin fugitis hinc *Spectatores*, & vos, quantum potest, hinc abripitis?

Væ vobis, si hic commoremur, dum apparata hæc transeat mea *Coryttia*:

At mihi væ multipliciter, prius si fortè me deprehenderit,

Quàm illam mihi *Theophilus* tranquillaverit.

Proin optimum est, ut vos semel bene valere jubeam;

Et ut sciamus quid placuerimus, indicium aliquod rogem.

Quoties & quàm validè uxor mea me verberaverit hodie,

Vidistis vos, sensi ego--- Jam vestre quid valeant manus

Numis velim experiri: ab illis enim vapulare, munus erit---

Atque auditin? qui hoc detrectant, neq; quod egimus, boni consulunt,

Haud gravius illis optem infortunium, quàm *Uxores Coryttias*.

FINIS.

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FINIS.

The Gouvernance
and preservation of them
that feare the Plage.

Set forth by John Wander
note, Physician and Chirurgion,
admitted by the Kynge his
highnesse.

Now newly set forth at the
request of William Barnard,
of London
Draper.

1569.

IMPRINTED
at London, by Wyllyam
How, for Abraham Ueale,
in Paules churchyeard
at the signe of the
Lambe.

The pꛛeface.

TO THE honour of Almighty GOD, and profite of al Christen people, and to maintein health in the hole bodies, and to remedie them that are corrupt and infect with the infections of the Pestilence, I **John Wandernote**, phisicion and Surgeon admitted by the Kinge his highnes: and sworne vnto my Lord of Suffolke his grace, now abiding at the late graye Friers in London doo thinke it mete to wright certain thinges concerning the pestilence, aswell drawne out of diuers autentique doctors and experimenters, as of myne owne experience being conuersant and a mynister (vnder God) in the said infection, in Rome, Italy, Lomberdy, Napels, roelles, and lowe countries, by the space of many yeares.

And because gentle Reader that the great and long sermons and proluxite of sentences ar often occasion of tediousnes and smal frutesfulnes to the Reader, because so many circumstances ar comprised in one matter wherfore gentle reader, I thought it mete and expedient, briefly without any ambiguite to wright chiefly the most substance and effect of this pestiferous disease, and to declare it shortly, to thintent it may be borne by hart away of them that shall haue nede of it, as I pray God no person after this haue, as graunt vs the holy Trinite.

The contentes

of this booke are these.

C The fyrste.

Of the Pronostication of the Pestilence.

The seconde.

Of the causes whereof the plague doeth engendze and come.

The thirde.

Of the remedies against the Pestilence.

The fourth.

Of the comfortinge and strengthening of the herte and other the spirituall partes.

The fyfte.

Of the Flebothomie oz letting of bloud in the time of Pestilence.

The sixte.

Of meates, drinckes, & sawces to be vsed in the time of the Pestilence.

The tokens and Sygnes which
dooe Pronostyque the Plage or
Pestilence to come
are seuen.

i. The fyrst token is, when the day in
somer often dooeth chaunge: as in the mor-
ning inclinyng to rayne, after to darkenes
and after to winde, specially windes com-
myng fourth of the Southe.

ii. The seconde when the daies in somer
are darke, and like often to rayne and doo
not rayne.

iii. The thirde, when vpon the grounde
are many Flies flynge nere the grounde,
that is a token that the ayre is corrupte.

iiii. The fourth, when y starres are like
ofte to fall or slippe, this is a token that the
ayre is inflamed, and full of benimous va-
pours.

v. The fifte, when there doth appere in
the ayre a Comete or a sliding Starre, as
Aristotle saith in Mytauris. It signifieth
greate warre, shedding of bloud, and the
death of a greate multitude of people, the
destruction of many Townes, drownyng
of Shippes thozow greate tempestes of the
Sea

that feare the Plage.

Sea. And the darknesse of the Sunne, signifieth chaunging of Regions. And that the common people shall haue dearth and Pestilence.

vi. The sixte figure is, when it dooeth often lighten and thundze, and specially when it commeth out of the South.

vii. The seuenth, when many windes blowe or come forth of the South, for they corrupt the ayze.

When these forsayde signes doo appere, then it is to be feared of a greate Plage, or Pestilence for to come, without the greate mercy of almighty God doo it withstande.

CThe cause of the Pestilence.

CThe cause of Pestilence are three maners.

i. Sometimes it doeth ingender thorow y vapors and corruptions vpon the earth.

ii. Sometimes it doth ingender thorow the vapors and corruption of the Skie and Elementes, or bo-

A.iii.

Dies

A preservation of them
Dies aboue.

iii. Sometimes it doth ingender
thorow the mixting of them bothe.

i. The plague is sometime ingendered,
thorowe the vapours and corruptions com-
ming of the earth, as we doo dayly se out of
Pynes, Dikes, filthy Canels, standinge
muddy waters, being neare y place where
the people doth rest and sleape a nightes, &
thorow this the ayre becometh infect in hir
substance and qualitie, and that onely in
some places. And this particuler corrup-
tion commeth euery day. And thorow the
same commeth often Pestilente Feuers,
whiche often doo deceyue the Physicion,
which doo not take them for to be the feuer
pestilenticall. The Plague or Pestilence
commeth likewise sometimes thorow the
stinke of deade bodies, as well of mankinde
as of beastes. Also it cometh thorow stan-
ding Mudde, stinking Pooles and waters,
and this dooeth corrupt the ayre, and this
pestilence is sometimes vniuersall, and son-
times perticular.

ii. Secundarely, the Plague is sometime
ingendered thorowe the vapours and cor-
ruptions

that feare the Plage.

ruptions of the Skies and Clementes or Bodies aboue, and that thoww y vertues of the Sterres and Bodies aboue, and thoww the same the spirituall liuinge spirites and bodies beneth are infecte. And of the same Auicen saith in his fourth booke sayinge: that the bodies are often inflamed & corrupt thoww the infections of the bodies aboue, for the corrupte ayre doth infect the sprites beneth, and so the liuing spirites in mankinde is often infecte.

iiij. Thirdly, the Plage doth ingender thoww the mixynge of them both: y is when thowwe the impression or influence of the bodies aboue, the ayre being corrupt, and thoww the putrefaction of caryon lyngge vpon the earth and stinking ayre, a sycknesse is ingendred in mankind. And the same sicknesse is often caled Febris Pestilenci alis and somtimes & often an apostemacion, for sumtimes the ayre that we do draw in our bodies is corrupt and venemous. And so infecteth the hart, wher thoww it is agrauate strongly, in so much y she doth eate & gnaw filthy infection: & then the bryne & the digestion is then often like for to be good, notwithstanding that y pa-

A.iiij.

cyent is

A preservation of them
is still declining toward death. And thorow
the same many Physicions are often decei-
uid. And therfore it is nedefull that euery
body prouide him selfe of a good and expert
Physicion: not onely seen in learning, but
also well and better in practyse, concer-
ning the pzemisses.

A question.

Wherfore doth the one dye and the other
not, being both infect: lykewise moze in
one place then an other.

Answer

This may be thorow the meanes of
two causes.

- i. Fyrst thorow it, that is working.
- ii. Secundarely thorow it that is
suffering.

i. Fyrst thorow it that is working, that
when the heuenly influences regard moze
the one person then the other, and the one
place moze then the other.

ii. Secundarely, thorow it that is suffer-
ing, that is as when the one body is moze
inclined and disposed to the Plage then the
other is.

Nota.

that feare the Plage.

Nota.

These bodies are most inclined or disposed to the Plage or Pestilence. Firste all those that are hot or warme, and those that haue greate sweatyng yssues: and bodies that are corrupt. All those that hath theyr sweating yssues stopped. And therefore are the bodyes sore inclined vnto the plage, wherin be come greate resolucyons: lyke as in them that are greate medlers in Lechery, and them that serue in hot houses: and all they that do lightly sweate thorow small labour or trauayle, or ware hote, and all they that lightly ware angrye, hote and fuminous, all suche are inclined vnto the plage.

An other question.

Whether suche infectyon of the Pestilence be contagious or infectiue or not?

Answer.

Suche infection is infectiue and contagious. For throughte the bodies of the infect

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fect

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fect persons, cometh suche venemous vapours and humours that doo not only corrupt the other hole bodyes: but also the ayer where thowoe commeth infectyon.

And therfore ought euery person to eschue the infect persons. And mozeouer when y plague rayneth, you shall not stande among many people for feare if any of them shuld bee infecte vnknownen. And therfore standeth the wyse Philycyons (whyche dooe viset suche in the Plage tyme) a farre of from the patientes, beholdinge with theyr face the window or doore. Also they shall doo likewise, that do serue them.

Nota.

It is very good for the patiente that he do often chaunge his chamber, and that his windowes stand and open toward y east, and north east, but the windowes which open toward y south, shall ever be closed or locked, for the southwinde hath in him two causes of corruption.

i. First he debiliteth and weakeneth nature, as wel of whole people as of sicke.

ii. Secundarely, like as it is wrytten in
tercio

that feare the Pl age.

tertio Aphrorismorum, the southwinde aggrauate the bearing, hurteth the herte, for he openeth the sweating issues of mankind and so entreth into the harte. And therfore euery hole person shall in the time of pestilence, when the south wind doth blow, tary in the house the hole daie. And he nedes must goo forth, yet shal he tary within so long til the sun be hie and longe risen oꝝ vp.

**The remedies against
the Pestilence.**

Here shalbe sayd how euery body shal preserue & keepe him from y^e infection of the plague oꝝ Pestilence.

i. And first for the same euery chzistian creature shalbe aduertised by the word of Jeremy the prophet, which commaundeth that euery creature shall eschewe the euil and folowe the good waies, and that he repentantly with a meke harte shal confesse him of his offences and this is the most surest medecine in the plague time.

ii. The second, that euery person flie the places infect if it be possible. And they that can not aboide the place, let them abstain
of

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of all thynges causing putrefaction, as much as is possible, like as is ouermuch copulation between man & woman, and the south winde whiche naturally is infectiue. And therefore shall euery person kepe the windowes locked in the morninge till eyght of the clocke standing against the southe.

Also they shall auoyde all maner of stinking saouours, as of stables, strætes, kanelswelles, standing mudde waters, and specially of all maner of foule stinking carion, or dead bodies. And most of all of all maner of olde stinking Urines and waters, for in some houses, they doo keepe it two or thre dayes longe, and in some houses are some kanel running vnder or aboue y^e ground: where greate stinke ingendzeth & remayneth, and all this doeth ingendze great putrefaction. And that is the cause that more people be infected & diseased more in those places where suche are, then in other places where none suche is. Likewise do the people more die and be infecte where places are where they doo sell cabushes & wurttes, for that ingendzeth a dangerous humour which doth infecte mankinde, when they be rotten or perished. And as thoro
odours

that feare the Plage.

odours aromaticke or good saouours are the herbes and other the spiritual partes recreated, renued, comforted and strengthened: Likewise thozow euell foule saouours, are they debelitated and infected.

Therefore euery person shal so vse their houses, that no suche ayze or saour come in beyng corrupte as is aforesayde, for the corrupt ayze is moyst, and ingendzeth thozow his owne nature a putrifaction in the house and in the places wher they do slepe. And therefore shal you ayze and clense the houses and chaumbers with light flames of fyze, beyng made with Oken wood.

Also you shall after that perfume the place with these herbes folowynge, as Bayes, Juniper berries, Organum, wormewood, Rose, Rue, and Hoogwozte. Lignum Aloes perfumed is best of all, were it not so costly or dere. Al these ayzes and perfumes conforte and strengthen the inward parte of the body, when the ayze entreth thozow the mouth or nozethilles.

You shall also clense and abstayne of all maner of fullumnesse or replecion of humors. For the bodies that are replete with humors are sone infected and inflamed.

For

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For Auicēn saith in quarto canone. That people whiche will be often filled with meate and drinke doo shorten their life.

Also you shall aboide muche bathinge or sweating in baumes or hote houses. Also for to be conuersant among great congregacion of people to the intent other being corrupt and infecte: doo not corrupte and infecte you, you being cleane. And when you come not among the congregacion or company of people, then shall you vse this followinge.

i. Firſte in the morning, when you doo rise, you shall eate a quantitie of hearbe grace or rue, well washed with a litle salte and one or two corneles of nuttes wel clenſed. And when you can get none of this, then shall you take a crumme of bread deped in good vineagre and eate herte your hert, and specially when the aire is darke, misty and not clere. And it is not good in the plage time for to walke in the townes or vilages, but rather to tary at home with in the house, then to goo forth.

ii. Secondarelye, you shall spreade or spzinkle the house (and specially in sonner) with vinegre, with roses, with vine leues.

And

that feare the Plage.

And it is good that you dooe often walthe your handes in water and vineagre, and then often to smel the handes when they be dried. Also al soure and sharpe sauoures are then holosome for to be smelled on, as well in winter as in sommer. And it was for bodden me to shew it vnto the comons in Rome, where I was const rayned for to go from house to house I beyng a student and pzentee there, where I went dayly to minister and dresse the people, and tooke but onely a crumme of bread, or a pece of a sponge beyng depped in strong vyneagre and the same helde I besore my mouth & nose for to smel. For all soure sauours stop the fluxe of humours, and dooe not suffre the venemosite or corrupcion to entre the bodye. And this dooyng I was (thorow the helpe of God) & the pzemisses, saued from the sayde infection, at whiche my companions did maruaile.

All these pzemisses haue I my selfe experimented and founde true, in diuers regions and countrees, as in Rome, Italie, Lumbardye, Naples, Boyelles, Calabers, Almanye, Flaunders, and likewise in Englande this. xviij. yeares. I beyng
Iwozne

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Sworne vnto the noble late Frenche Que-
nes grace my Ladie Mary, and my Lords
of Suffolke his grace.

There foloweth of the confortinge
and strengthening of the herte, and
the other spirituall and speciall
members of the
bodie.



The comforters of the
Herte are Safferon, Cam-
phir, and Plantaine with o-
ther herbes, which do clense
the liuinge spirites within,
and conforzte. And these are
good for y^e comon people, which are lightly
infected one of an other. And therfore shall
every one beware that they doo not receue
the bzeath comming out of the mouth or
nose of any of an other, Also the sight is
darkened thow the infecte ayze, when
they do not beare such like hearbes in their
handes.

It is very good that you do washe your
face, mouth, eyes, & handes with rosewater
myrt

that feare the Plage.

myrt with vyneagre. And when you haue none of the pzemysles, & muste nedes go among the people, then take & vse good vyneagre, & then boldly go among the people. Also solubelnesse of the wombe is a greate helpe in this case. And when you can not haue by the waye of nature solubelnesse, then prouoke hym with suppositoies: or after the counsaile of learned and experte Phisicions. And lyke wyse shal you finde at y Apotecaries Pillule Pestilenci ales, which are very good. And you shall alwaies kepe your houses good fire, for that letteth the impression of the sky, & clarifieth the ayre,

Item fine triacle is best for the same, as well for them that are in helth as for them that are infect, of this shall you take twice a daie in clere wine, or with rosewater, or with clere ale or bere. And euery time that you take Triacle, you shall not excede the quantite of a common pease at ones, and of the water ale or bere, the quantitee of two sponesfulles. The Triacle shalbe first dissolued in a cuppe with the wine, water, ale or bere, and then shal you not eate after by the space of foure or fiue houres, to the intent the Triacle may haue her due op-

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raciō within the body.

Then you shal eat good meates & drinke good drinckes, as good cleare Wine, Ale or Bere, and that shalbe soberly, for superfluitie causeth corruption and putrefaction of the humours. Also you shall abstain from all maner of thinge ingendring heate, as Peper, Garlike. And yet notwithstanding that Peper doth purge the flemme of the braynes, and the other membes of viscole humours, yet it doeth to much inflame and cause heate. And to muche heate gendzeth putrefaction. And therefore is the bitterness better then the heate, smellyng or sauoringe of the Peper, and Garlike purgegeth the Flegmata and euil humours, and prouoketh appetite to eate, and suffer not the drie ayre to entre into the body. Notwithstanding, because the Garlike perturbeth the eyes and the head with heate, to them that doo often eate or vse it, therefore it shall be in this time abhorred and abstayned.

The Plage is oftentimes augmented and increased thowow hote causes.

Suche meates as are slowest digested are best,

that feare the Plage.

best, the soner the better, & in the morning and at none shal they eate sodden meates, and at nightes roasted. All maner of pape meates and caudels shal be abstayned and eschued, excepte they be acetouse, or somewhat sower. For sower or sharpe thinges are better in this season of pestilence, then any other medecines. Also you shal abstayne of all maner of fruites beyng not sharpe, nor hauing no sourenesse in them, except Cherries, Pomgranates, Drengees and few peares or appels dressed in steade of a medecine, for all maner of fruites doth ingendze putrefaction.

Spices beyng apte & good in this time, are Gynger, Cynamon, Commyn, Macis, Saffron, and of the same are made good preseruatiues for the riche people. And the pooze shal occupie Rue, Salge, Puttes, Parcely, and this shal they mixe with salt and vineagre. And y meane people of substaunce, shal take Commen and Saffron & mixe them with vyneagre. This is marvelous good for to be taken inwarde, for it defendeth inward the putrefaction.

Myrrth of herte is a greates comforte and helpe of health in the body. And therefore

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feare

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fear of death is a dangerous case in this time, but only to be mery, and set the hole hope and confidence vpon God, and to comende him to his godly pleasure.

¶ There foloweth of the bloud letting in the Plage tyme.

Ofes in a moneth you must be letten bloud, when age, strength, or any other cause doth not let, like pilgrims, sicke and extenuated people, and such as are berrie solubel, or lax. And the fleobothomi should be done in the lefte or right arme, in the Liuer bayne, ^{Baselica}, in the arme before meate. And when the Liuer bayne is striken then shall you be mery, & drinke good drinke, as good Wyne, Bere or Ale, temperatly, and that same day shall you not sleape, and specially when the Liuer bayne is let bloud.

Item, when any doth feelee himsele infected or any curnell or Apostumations appere or pricke, then shal he wholly abstaine from sleape. But goe walkinge abrode, for
the

that feare the Plage.

the sleape leadeth the venemous hotenesse to the hert : and to the other special members , in so muche that no Herbes can resolve the same , and bringe it to the first estate, whiche woulde not be so, if the bodie were walking and stirring.

A question.

What shall a man doo , that hath his naturall sleape after he be infecte ?

Answer.

In the time when plage dooeth raygne when you will sleape after your meate , you shall prolonge it with walkyng in the Feilde or Gardeins , and then sleape an houre after meate. And therefore Avicenn saith : when you be disposed for to sleape, it shall be holesome then after the sleape , to drinke a good draught of drinke. For that person that is sleaping draweth vnto him many humours , and suche euill humours are lettred thowow a good draught of drinke.

A question.

How shal you know whether any be infecte or no ?

Answer.

He that is infect doeth eate that day but litle, for he is full of euill humours. And

W.ij.

When

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When he doth eate he doth couet sleape and doth fele great hotnesse with cold and hath a great payne in the fozparte of the head & thus shall he bzing away by walking and going abzode. And that person that is infected doeth holy abhoze walking, oz to ride a hozsebacke, oz otherwayes, thozowe flouthfulnesse and heauinesse.

Euery person that is infecte, doeth require, desire, and court sleape euery houre foz that inward venim perturbeth the liuing spzites, in such wise that they euer require rest. And of the same signes may euery person know whether they bee infected oz not. And when any doeth not beleue this, lette him tary halfe a day after, and then shall he feele an impostome in his arme holes, in his gruinde oz behinde his eares. And the best remedy is when they doo fele any of these in the time of Pestilence, not foz to sleape. Foz in the sleape do the liuing spirites rest, as is afozelayd, and then all the infections spzedeth thozow the whole members of the body. All these pzemisses haue I pzoued befoze.

When any man oz person feeleth himselfe infecte that same day shall he immediately

that feare the Plage.

diatly after, be letten bloud plenteouſly til ſwoning, ſo ſoone as it be poſſible, or els till he ware faynte, for a ſmall boydyng of bloud doeth ſturre and moue the bloud. And when the perſon will open but one bayne, and not many, ſo ſhall he let her bloud ſo longe as ſhe will, for a ſmal boydyng doth ſturre the venemous infection, as is aforeſayde.

Item euery perſon that is letten bloud: infecte or whole perſon, ſhall beware that he doo not ſleape that day till midnight. And the ſayde lettinge of bloud ſhall euer be done, in the ſame ſide where the apoſtemacion doth appere. And when the apoſtemacion doeth appere vnder the right arme then ſhall they bee letten bloude in the ſame arme, in the mediane. And when the apoſtemacion doeth appeare vnder the left arme, then ſhall the lettinge of bloude be in the ſayd left arme, in the mediane, or lyuer vaine, vpon the hand nerte the care finger.

And when the apoſtemacion doth appere by the grynd or priuy members, then ſhall they be letten bloude in the ſame ſyde vnder the anckle or nerer the hele. And when

A preservation of them

then the letting of blood shalbe done in the head bayne, neare the thumbe, in the same side where the Aposthemacion appeareth, or in the Mediane of the same arme, or els by the eare finger. And when the Aposthemacion doeth appeare by the eares, then the letting of blood shalbe done in the head bayne in the same side, or els in the bayne between the thombe and the next finger, to the intent that the venemous infection do not desturbe the bzaynes, or in the tain by the eare finger, or els in the bayne, Basilica named.

And when the Aposthemacion doeth appere in the shoulders, then shall the blood be taken forth, with Woryng and Sacrification, howbeit afoze shall the Mediane be opened: or the Harte baine. And when the Aposthemacion doeth appere vpon the back then y letting of blood shalbe by the greate Toe, called Suger pedicā magnam, all the foze sayde flecbothomyes or lettinge of blood shalbe done befoze the infecte person hath sleapt, or befoze the appearing in the pnyng of the Aposthemacions.

When any doeth fele the Aposthemacion after that they haue sleapte, then shall the
flecbo,

that feare the Plage.

Fleobothomies be in the contrary side, in the side where the Apostemacion doth not appere, like as here, if the Apostemacion doeth appere after the fleapinge in the right arme, then the letting of blood shalbe in the left arme, in the Liuer bayne, or Mediane, or els in the hand in the bayne called Basilica.

And when the Apostemacion doeth appere vnder the left arme, then shal the letting of blood be in the right arme, like as is sayd of the lefte arme. And likewise shal you do of all other Apostemacions: in what places they do appere, all times in the contrary side, if it do appeare after fleape.

When the pacient is very faint & weake whiche is letten blood, then he may fleape somewhat, or els half a day, but euery space of a halfe day must the pacient be stirring, softly riding or walking. And when the apostemacion doth waxe bigge and greate, that is a good signe, the nature doth expell the venemosite outwarde, and maketh the body whole.

And to the intent the Apostemacion may be the soner ripened, matured and opened you shal make this medecine: Stamp the leaues of Elder, and do to it pouder of Mu-

W. b.

Acro

A Preservation of them

herd seede, and make of this a plaister, and lay it vpon the aposthemacion. Some Surgeons do mire vnto this triacle, which I do not like, for the Triacle will repercusse inward agayne the sayde risynge and benemosite, howbeit I doo counsaile that they shal drinke it, to the intent the benemosite may be driuen outwarde.

An other remedy, take Barbam Iouis or Houselleke, or Senegren, scerpillum plantaine & a litle Rue flower, and rub all these together till you perceiue water comming forth, then mire that water with womans milke, & giue it him to drinke that hath the aposthemacion, but this must be doone before they haue slept, in an emptie stomack or fasting, for then it doth worke better in the body.

As soone as any doeth perceiue the currels or aposthemacions, they shal take basel nuttes, figges and Rue, and stampe them together and eate it, or lay it vpon it.

And euery person that doth gouern him after the premisses, shal wel inough auoide the daungers of the Plage or Pestilence with the helpe and ayde of God, without whom nothing can be,

Here

that feare the Plage.

There foloweth a gouernaunce

oz p̄seruacion foꝛ all them that
feare the Plage, in vsinge
them selues in
meates and
drinkes.

If, the substance of their breade
shalbe white, one oz two dayes olde,
well leauened, and of pure wheate,
well bulted from the Branne. In this
breade shalbe baken the Annisseede & salt,
and shalbe well baken.

Pour drinke shalbe white Wine, cleare
shininge, of good sauour, not to redde noꝛ
to hotte, noꝛ to fumous, to the intent that
the quicke spirites and the humours ware
not to hote, the wine likewise shall not be
to small. And if it be possible, drinke olde
Wine, foꝛ that is best, foꝛ he clenseth and
drieth best. And is not so waterishe as the
new wine is, and this wyne shalbe mirte
with sot hen water, and that moze in sum-
mer then in wynter.

Item it is good that you shall take and
drinke a draught of Palmesey, oz of other
stronge

A Preseruacion of them

Stronge Wine, befoze you go into the ayze
foz by the meane of this, many euell ayres
& vapours be dzed vp, the spzites be quick-
ned and confozted.

Item your sothen water, shalbe running
water, oz els that cometh from the rockes
oz sandy groundes, oz Well water, and the
sauour of this water shalbe sweet.

The gouernaunce of sauoures and sauces.

ALl maner of Sauces in this time shalbe
made with Lemans, Dzynges, with
sour garnate Appels, mirt with this pou-
der: Take the best Cynamon that can be
had, Synger, Cloues, of eche halfe a drag-
ma, Bee white and redde of eche a dragma
Cozall white and redde of eche a dragma,
Cardamomi two dragmas, Saffron halfe
a dragma, and as much fine Sugar, as of
al the first, of al this shal you make a subtel
pouder, and of this pouder shall you vse in
your meates, and moze in Summer then
in Wynter.

And when there is no lettinge oz impe-
diment, that doo hyndze, as coldenelle of
the

that feare the Plage.

the stomacke, then shall you vse Dzynges, Pomgranates, and Sitrins. And the seedes of the aforesayde haue a speciall propertie in the pzemisses. And therẽfoze in the Pestilent time shall you often occupie the pouder of these seedes with Sugar like a dzedge, or els seeth the seedes with fleshe or other meate or suppynge, when the stomacke is not hindzed by the same, thozow coldenesse.

Of Vyneager.

When there is no impediment, then shall you vse good vyneager, and with that season your meate. And this vyneager shall be best, when it is made of good white wyne or Palmesey. Saue those that haue impediment in the Brest, or Lungen, or Throte or Cough, or shorte winde, and those that haue colde stomackes, shall not so much occupy of the vineager, but moderatly.

Of Potage in this time.

The Potage whiche shalbe eaten in this
time

A Preseruatiō of them

time shalbe made with wheat flower, or
ryse, or of lenttes. Howbeit, the first wa-
ter shalbe cast away. Or els you shall eate
aleberies made with bere & bread or with
red Cicers with y shels. The root of Fenel
of Smallach are good in pottage, & eaten,
and all manner of meat made with egges,
saue potaige made with dough or other
comon potaiges are not good, saue potaige
of Spiniage, of Percele, of Burrage, hart-
testonge, ar very good. And all manner of
herbes that haue a sondry vertue, as Rue,
Scabiouffe, Ysbp, Marubin, & sache lyke.

Of frutes and other meates that shalbe eaten in the pesti- lent tyme.

Capers made wth vineger, are good to eate
at the beginning of the meale. But in win-
ter shall you myxt to it some of the spices
beforesaide. A small quantitie of Onions
with vineger eaten likewise is very good,
for the Oniō doth ingender certē humores
whiche dooe corode the poiso, & consume.
Auicen saith in secundo canone y all other
scharp meates saue Onions in the pestilēt
tyme

that feare the Plage.

time, shalbe abhozed, and forbozne. The yolke of egges potched in faier water, are very good.

You shall abstaine from all maner of fishe thozowe their moystnesse, and speciall ye those that haue greate scales. You may sometime vse small fishes of riuers, or smal sea fishes, how be it you must scrape of the scales and cast forth the their intraelles, and they shalbe well washed, and rubbed with anisseed and vineger. And then shal they be roasted and not fried in butter or oyle, and and after that they shalbe eaten with the foresayd spices, and in y winter shalbe put moze spices to it then in sōmer. And when you haue eaten of this fishe, then shal you drinke therupon good strong wine, and like wise you shall eate with it almondes or hassell nuttes.

You shall abstine of all maner of mylke for thozowe her cometh soone corruption.

After the meat or drinke you may eate chese, for he comforteth the digestiue strength. All manner of fruites are euell y time & in the stead of fruites: it is good to take confits of Coriāder Auicen saith in secundo canone, that this is specially good
and

A Preseruatiō of them
and profitable.

In the beginninge of the meale, y^e is to
wete diner or supper, it is good to eate. iiii.
leaves of Rue two dry figges & one nutte
together for this is a special medecine for
the plague, and against al poison. And ther-
fore all they that feare poison or pestilence
let them vse it.

Of the superfluitie of meates and drynkes.

E Very one shalbe ware of to much meat
or drinke in the time of Plage, but shall
be sober in meate or drinke, more then you
be vsed vnto in other times, for many su-
perfluities are ingendred thoroowe muche
eating and drinking.

Many and sundry meates in one meale
is not good, euery one shalbe content with
one dishe. And if you be where many dis-
hes are, yet feede vpon one which is light
of digestion, you shall keepe your selfe so-
luble, when nature will not, with glisters
Suppositories, or Wylles, which are sayde
in this present booke. Also you shall holde
open

that feare the Plage.

open the vaines of vrine with drinckes or opening medecines.

Also you shall fastinig rubbe youre skin to open the sweate holes in the skinne, or with clawing.

Also you shall pouрге your bzaines thoroꝝ the noſethilles and mouthe.

Also you shall pouрге your body of all ſuperfluitie, as farre as poſſible ſhalbe.

Of the ſkrobothomy.

When the bloud is ſuperfluous in the body, then ſhall you be letten bloud, to the intent it be to the better complexion, and ſpecially you ſhalbe let bloud in the peſtilent time once in a monethe, and that but litle, and that is good and helthfull. And when the other humours of the body are ſuperfluous, like as is Melancholy aduſt of the coloz, whiche is mixte with the bloud. So ſhall you bee diligent in drynge, in euacuacion or pourginge the ſame, and all ſuche patientes ſhall beware of ſuche thinges as dooꝝ ingendꝛe the ſame.

C.

The

A Preseruatiō of them

¶ The fyrst inedicine.



The fyrst shalbe a certain of
Pilles wrytten by Auicen,
in the fourth Canon de pres
seruatiōe a Pestilentia, and
are made thus. Take Aloe
Epitacum two dragmes, of
Myrrre and Saffron, of eche a dragma, and
make of this foresayd Pilles with the iuce
of Myntes.

Take of these pilles euery morning fa
sting, for they doo resolue and dry by the
euill humours, and letteth the putrifyng.

Item when any that doth vse those pyl
les, is inclined or apte to take the sycke
nesse, in summer shall take and put to the
sayde confectiō of pylles, sealed claye,
called terra sigillata one dragma, and those
Pilles shalbe made with Rosewater.

In other seasons the Pilles shalbe made
as is aforesayde.

The seconde inedicine.

Shall be good and fine Triacle, at the
leaste

that feare the Plage.

leaste .x. yeares olde, of this shalbe taken one dragma euery weeke in summer with Rose water, and in Wynter with good stronge Wyne, or with the iuce of Roses, or with water of Citrie. And this shalbe doone syre houres befoze meate fastynge in an emptie stomacke.

The thirde medecine.

Shalbe Pythridatum a confection so named and of this shal you take moze in quantitie then of y Triacle, & euery weeke shal you take of it a dragma, howbeit you must fast after it fve houres, and it must be taken in an empty stomacke, this Pythridatum or confection so called, must at y least be a yeare olde.

The fourth medecine.

Shalbe Coziander confittes, and of this shalbe taken euery mozning a small sponc full fasting, and therupon, or after immediately shalbe dronken the thirde parte of a Goblet of good wyne. And also when any greate heate is or greate warme wether, then shall they take Sugar of Roses.

The fiste medecine.

Shalbe against the woymes, wherfoze al

C. ij.

they

A preservation of them
they that are inclined toward the breeding
of wormes, shall seeth wormewood in good
Wyne, till halfe be sothen in.

¶ The syrte medecine.

Shalbe a precious syroupe, allowed and
made by diuers Autoꝝ and experimēters
in the sayde sickeneses, & I my selfe haue
founde this true, foꝝ she doth clense the bo-
die of all superfluitee, and dzieth likewyse
the bodie, confortyng the heart, the braines
and liuer, and all other interior partes of
the bodie, howbeit of this syrup shalbe take
but an ounce and an halfe at ones.

And this is the syrup, and is made thus
Recipe cortici citri, Radicū Caparis, Ber-
baris, Sandalozum vtriusq; Spody of eche
two dragmus, Cariofilate Buglosse, Me-
lisse, Boraginis, Cicorie, of eche one ounce
Acetose, Cpatice, Maruby, of eche halfe an
ounce, Lactucesyluestris two dragmus, se-
minum Communim, Violarum, of eche .i.
ounce, Thimi epithimi, Sene Polipody, of
eche a dragma, Succī Absinthij, succi Fu-
miterre, succi Rebuloꝝū, of eche one ounce
Diagredy, two dragmas, Succare albe .ii.
pounde. Of this shall you make a Siroppe,
and this shall you clense with the iuce Ci-
tonioꝝum

that feare the Plage.

foniozum oꝛ Quinthes til it be inough, and
this shall you occupie.

The vsyng of these foresaid sire medecines.

The first day early in the morning shall
you take of the Syrop, & after sleape vpon
it one houre oꝛ twayne.

The second day shall you take a dragma
of the Triacle.

The thirde day shall you take a sponesful
of Cozianders confite.

The fourth day, shall you take the decoc-
tion agaynst woꝛmes.

The fift day shall you take a dragma of
the Pilles.

The syxt day shall you rest.

The seuenth day shall you take any of
these.

And it is very good, foꝛ to take ones in a
weeke one dragma of these Pilles.

When soeuer you doo take any of these
Pilles, that day you shall take none other
medecine.

Of sleaping and watching.

Beware of to muche sleape and specially
in

A Preseruatiō of them

in the day, also you shall not sleape immediately after you haue taken your meate befoze the meate be digested, or befoze the fyrst digestion is doone or passed. It is very euell to sleape vpon your backe. In the first sleape lye vpon the right side, and there after two houres vpon y left side. And then agayne the whole night vpon the right side Also you shall lie hie with your head, and be well couered with clothes. It is good that you keepe you waking two or thzee houres after your meate befoze you sleape.

¶ Of resting, or waking, or mouing.

When the pestilence strongly raigneth, then must you beware of greate trauayle and labour, and specially in the open ayze. And when you will labour, so shall you doo it fasting and in a close ayze. And in time of Pestilence shall you keepe you tempozate in labour, for to much quietnesse, and to much labour is naught.

¶ Of the accidentes.

Euery man shalbe ware of angre, of sorrowfulnesse, of dredefulnesse, and of suche like, but you shalbe mery, glad, & be among mynstrels

that feare the Plage.

mynstrels Harpes, Lutes, and other melodies, reade sonde and mery stoies and songes.

**A medecine of Kyng Henry
foz the Plage oz Pestilence.**

TAke Marigolds, Sorzel, and Burnet, of euery of them a handfull, Rew and Fetherfew of euery of them an other halfe handfull, and of Dragons a quantite of the crop oz of the roote, and wash them in running water all cleane, and seeth all them softly in a pot, with a pottell of running water, till it come to a quarte of licker, and then set it backe till it be colde, and then strayne it in a fayze linnen cloth, and then drinke it, if you cannot drinke it for bitterness, put therto Sugar Candy. And if this drinke be taken befoze the markes of God be vpon them, he shalbe whole by the grace of God.

FFNIS.